

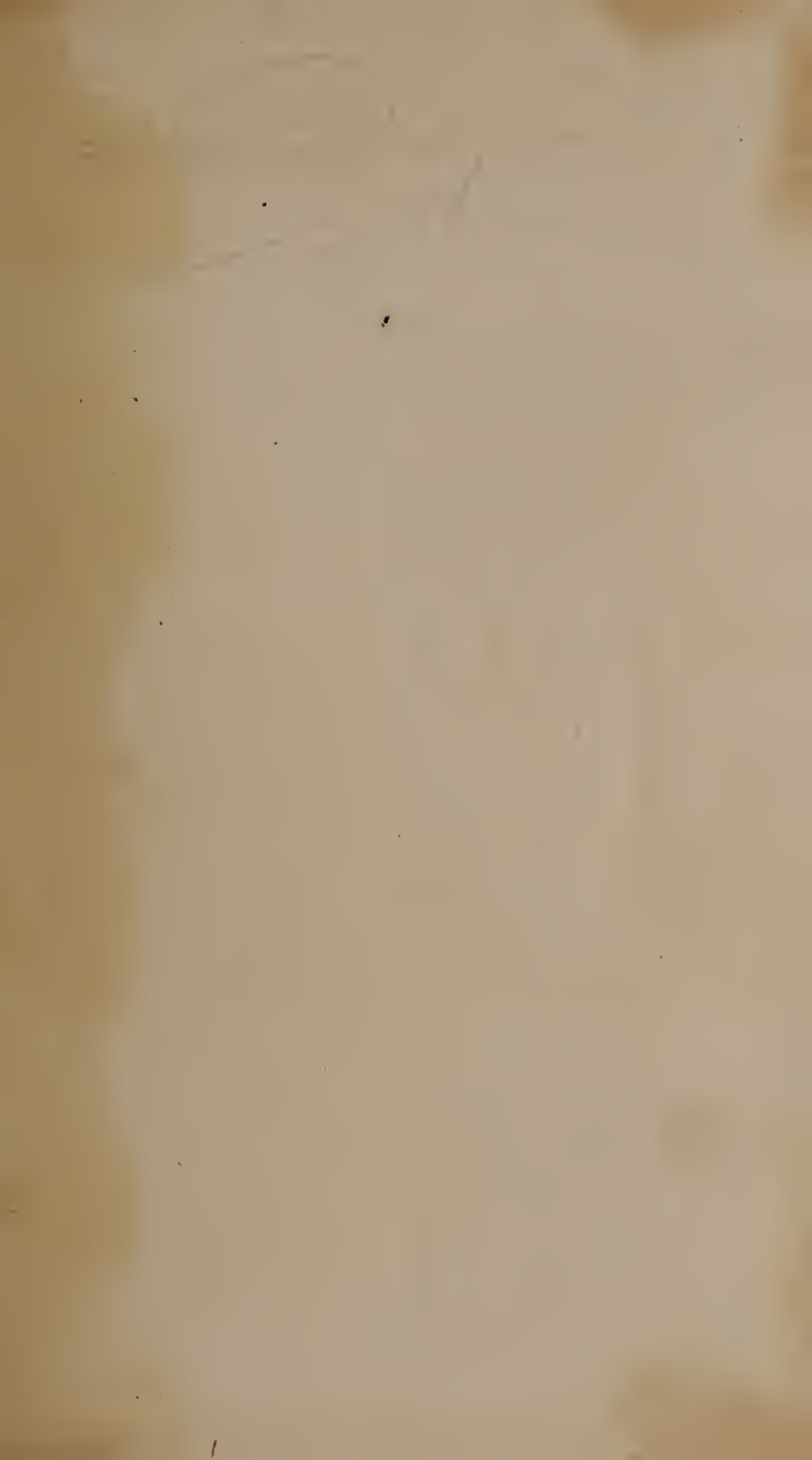
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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MAY, 1820.

A STAR IN THE WEST.

[Continued from p. 135.]

CHAP. XII.

The Conclusion.

HAVING thus gone through with a collection of facts, that has taken much time, great attention, and strict enquiry, in order to prevent the writer from being deceived himself, or his being the innocent cause of deceiving others; he is now brought to draw some conclusions from the whole taken together. On a subject like this, where there is so much to hope, and so much to fear, he would use great modesty and diffidence. He would avoid all dogmatical assertions, or unreasonable confidence in any thing that he has collected, or any observations he has made, as he considers this a subject for the exercise of wisdom, research, enquiry, and mature reflection. But, nevertheless, while he uses every necessary

precaution, and wishes perfect freedom of enquiry on the best evidence, yet he earnestly solicits the reader to keep in mind, that his principal design in these his labours, has been to invite and tempt the learned and the industrious, as far as they can obtain opportunities, to enquire further into this important and useful subject. What could possibly bring greater declarative glory to God, or tend more essentially to affect and rouse the nations of the earth with a deeper sense of the certainty of the prophetic declarations of the holy Scriptures, and thus call their attention to the truth of divine revelation, than a full discovery that these wandering nations of Indians are the long lost tribes of Israel; but kept under the special protection of Almighty God, though despised by all mankind for more than two thousand years, separated from and unknown to the civilized

world? Thus wonderfully brought to the knowledge of their fellow men, they may be miraculously prepared for instruction, and stand ready, at the appointed time, when God shall raise the signal to the nations of Europe, to be restored to the land and country of their fathers, and to mount Zion the city of David, their great king and head, and this, in direct, positive, and literal fulfilment of the numerous promises of the God of Abraham, Isaac, and Jacob, their pious progenitors and founders, near four thousand years ago.

Would not such an event be the most ample mean of publishing the all important facts of both the Old and New Testament to all the nations of the earth, and thereby lead all men to the acknowledgment, that the God of Israel is a God of truth and righteousness, and that whom he loves, he loves unto the end? They would be convinced that his all-seeing eye had been open upon them in all their wanderings; under all their sufferings, and that he had never forsaken them; but had shewn his watchful Providence over them, and that in the latter day, "it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he

will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 1, 3.

St. Paul certainly entertained some such views of this extraordinary event, when he so pathetically sets forth this glorious issue of the providence of God.—Speaking of Israel, "I say then, have they stumbled, that they should fall? God forbid; but rather, through their fall, salvation is come unto the Gentiles to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. For if the casting away of them, be the reconciling of the world, *what shall the receiving of them be, but life from the dead!*"*

The writer will not determine with any degree of positiveness on the fact, that these aborigines of our country are, past all doubt, the descendants of Jacob, as he wishes to leave every man to draw the conclusion from the facts themselves. But, he thinks he may, without impeachment of his integrity or prudence, or any charge of over credulity, say, that were a people to be found, with demonstrative evidence that their descent was from Jacob, it could hardly be expected, at this time, that their languages, manners, customs, and habits, with their religious

* Romans xi. 11, 15.

rites, should discover greater similarity to those of the ancient Jews and of their divine law, without supernatural revelation, or some miraculous interposition, than the present nations of American Indians have done, and still do, to every industrious and intelligent enquirer.

This is not the first time that the idea has been advanced, of the possibility of these tribes emigrating to America, over the straits of Kamschatka, and preserving the indelible marks of the children of Abraham, as has been already shewn in the foregoing pages. In addition to which, many of the first European visitants, in a very early day, drew this conclusion from personal observation, of the then appearance of things and persons. Mons. de Guignes, who wrote so long ago, in one of his memoirs, speaking of the discoveries made of America, before the time of Columbus, says, "These researches, which of themselves give us great insight into the origin of the Americans, lead to the determination of the route of the colonies sent to the continent. He thinks the greater part of them passed thither by the most eastern extremities of Asia, where the two continents are only separated by a narrow strait, easy to cross. He reports instances of women, who from Canada and Florida, have travelled to Tartary without seeing the ocean." In this case they must

have passed the straits on the ice.

Let the foregoing facts, collected in these pages, however imperfectly and immethodically put together by one whose means of knowledge have been very scanty, be impartially examined without prejudice, and weighed in the scale of testimony, compared with the language, customs, manners, habits, religious prejudices, and special traditions of the Hebrews, especially under the impression of their being related and confirmed by so many authors, separated by birth, national manners, distance of time, strong prejudices, religious jealousies, various means of knowledge, and different modes of communicating the facts, from Christopher Columbus, of glorious memory, and first discoverer of America, down to Mr. Adair, who lived with them in social intercourse and great intimacy for more than forty years, and Mr. M'Kenzie, a traveller of a late day, but the first who crossed from the Atlantic to the southern ocean.—Portuguese, Spaniards, English, French, Jew, and Christian, men of learning, plain, illiterate travellers and sea-faring men, all—all combining, without acquaintance or knowledge of each other, to establish the material facts, such as they are. Is it possible that the languages of so many hundred nations of apparent savages, scattered over a territory of some thousands of

miles in extent, living excluded from all civilized society, without grammar, letters, arts, or sciences, for two thousand years, should, by mere accident, be so remarkable for peculiarities, known in no other language, but the Hebrew—using the same words to signify the same things—having towns and places of the same name?

A gentleman of the first character of the city of New York, well acquainted with the Indians in that state from his childhood, assured the writer of this, that when with them at a place called *Cohock* or *Owlflat*, now degenerated to *Cook-house*, yet well known, they shewed him a mountain to the west, very high, and that appeared from Cohock, much as the Neversinks do from the sea, at first approaching the American coast, and told him the Indians called it *Ararat*.

Is there no weight of evidence, in finding peculiar customs among the Indians, of the same import as those enjoined on the ancient people of God, and held sacred by both? Or, in each people having three sacred feasts, religiously attended every year, with peculiar and similar rites and dress, to which the males only should be admitted, and these held at certain periods and at one special place of worship in a nation, and conforming, with astonishing precision, to each other, while the women were wholly excluded by both people, and particularly that

connected with one of them, each people should have another of a very singular and extraordinary nature in the evening, being in part a sacrifice, in which not a bone of the animal provided for the occasion, should be broken, nor a certain part of the thigh eaten—that if a family were not sufficient to eat the whole, a neighbour might be called in to partake with them; and if any should be still left, it must religiously be burned in the fire before the rising of the next sun. That their houses and temple, at one of these feasts, were to be swept with the greatest care, and searched in every part with religious scrupulosity, that no unhalloved thing should remain unconsumed by fire. And that the altars for the sacrifices were to be built of unhewn stone, or on stones on which a tool had not been suffered to come.—That the entrails and fat of the sacrifice, were to be burned on the altar, and the body of the animal only to be eaten? When all these are compared with the Hebrew divine law given by God himself from heaven, we find every article rigidly commanded and enforced by sovereign authority.

Then examine their other religious feasts of different kinds, and reflect on their conformity, in a surprising manner, in times, causes, and effects, to the Hebrew rites and ceremonies, and what rational man, of sound judgment, but

must, at least acknowledge, that there is great encouragement to the inquisitive mind to proceed farther, and make these people the subject of attentive and unwearied inquiry. Add to all this, their general appearance—their customs and manners in private life—their communion with each other—their ceremonies and practices in society—their common religious and moral observations—their belief in a future state—their religious observation of and most sacred respect to an ark in going to war, and even their cruelties and barbarous customs in the treatment of their enemies, and ought they not to be included in the enumeration.

The strong bearings that many of the foregoing traditions have on their origin and descent—their manner of coming into this country, and their future expectations, being so very similar to the experience of the Jews in their exodus from Egypt, should not be left out of the scale of testimony.

Can it be probable—nay, if we judge from past experience, may we not ask with propriety, Can it be possible, unless a miracle is acknowledged, that so many Indian words should be purely Hebrew, and the construction of what little we know of their language, founded on the same principles, if there never had been any intercommunication between the two people?

There can be but little doubt,

were their language well known to the learned in Europe and America, but that many more important discoveries might be made, convincing to every judicious mind, that now lie in utter oblivion.

Let it now be asked—

What, then, is the use that should be made of the facts that are thus brought to light, partial as they are? It is answered,

Ought not the nations of Europe and America to make a solemn pause, and consider the Jews, “now scattered and peeled, and expecting their Messiah,” to use the phraseology of the Bible, in a very different point of light, from that in which it has been customary to consider them? This has been dark indeed. They have been treated by the civilized nations as the offscouring of the earth—despised, contemned, and persecuted—abused, reviled, and charged with the most abominable crimes, without evidence, unheard, and contrary to all probability. Nay, they have been treated like the wild beasts of the forest—have been proscribed, banished, murdered, or driven from one nation to another, but found safety in none. It is asserted by the best writers, that after the destruction of Jerusalem, in the time of Domitian, multitudes of Jews who had survived the sad catastrophe of the destruction of their city and temple, sought an asylum in various parts of the world. Many retired into

Egypt, where a Jewish colony had resided from the time of Alexander—others fled to Cyrene—a large number removed to Babylon, and joined their brethren who had remained in that country ever since the captivity—some took refuge in Persia, and other eastern countries. They became divided into eastern and western Jews. The western included Egypt, Judea, Italy, and other parts of the Roman empire. The eastern were settled in Babylon, Chaldea, Assyria, and Persia. This was about the second century; but previous to the destruction of the temple, those Jews who resided in the eastern countries, sent presents to Jerusalem; repaired thither from time to time to pay their devotions, and acknowledge the supreme authority of the high-priest. But after the ruin of their country, having no longer any bond of unity, which had before been formed by the high-priests and the temple, they elevated chiefs to preside over them, whom they styled *princes of the captivity*. Mod. Univ. Hist. vol. xiii. p. 156.

In the year 130, Adrian, the emperor, having provoked the Jews almost to madness and desperation, they took arms, headed by one Coziba, who took the name of Barchochebas, which signifies the son of a star, pretending to be the one prophesied of in that declaration of Balaam, "There shall come a star out of Jacob," &c. After various and great successes, he was defeated

and killed, and the town of Bithur where he had taken refuge obliged to surrender.—There were slain in battle five hundred and eighty thousand, besides a vast number, who perished by sickness, fire, famine, and other calamities.—Vast numbers were exposed to sale at the fair of *Terebinth*, at the price of horses, and dispersed over the face of the earth.

In the year 1039, the sultan Gala Doullat, resolved to extirpate the Jews. For this purpose he shut up their academies, banished their professors, and slew the prince of the captivity, with his family.—This persecution dispersed many into the deserts of Arabia, whilst others sought an asylum in the west. Benjamin, of Tudela, found a prince of the captivity in Persia, in the twelfth century.

In the time of the Crusaders, fifteen hundred were burnt at Strasburgh, and thirteen hundred at Mayence. According to the Jewish historians, five thousand, (but according to the Christian writers, the number was three times greater) were either slaughtered or drowned.

It is also said, that upwards of twelve thousand were slain in Batavia. In the year 1238, during the reign of St. Louis, of France, two thousand five hundred were put to death by the most cruel tortures.

In 1240, the celebrated council of Lyons passed a decree, enjoining all Christian princes

who had Jews in their dominions, under penalty of excommunication, to compel them to refund to the Crusaders all the money they had obtained by usury. This oppressed people were also prohibited from demanding any debts due to them from the Crusaders till their return.

In the time of Ferdinand, of Spain, and Pope Sextus the fourth, two thousand were put to death by the Inquisition. In 1492, Ferdinand and Isabella banished eight hundred thousand Jews from Spain.

In 1349, a set of enthusiastic Catholics, called Flagellanti, incensed the populace against the Jews at Metz, and slew twelve thousand of them—set fire to their houses, which were destroyed with part of the town.—Basnage, p. 686.

But as it may tend to greater certainty, and really so fully confirms what is suggested in holy writ, the following quotation from a Jewish author, complaining of their hard treatment, though long, will be excused. It is taken from a work entitled, "An Appeal to the justice of kings and nations," cited in the transactions of the Parisian sanhedrim, page 64, and mentioned by Mr. Faber in his work on the Prophecies.—vol. iii. p. 55, 58.

"Soon after the establishment of Christianity, the Jewish nation, dispersed since the second destruction of its temple, had totally disappeared. By the light of the flames, which devoured the monuments of its

ancient splendour, the conquerors beheld a million of victims dead, or expiring on their ruins.

"The hatred of the enemies of that unfortunate nation raged longer than the fire which had consumed its temple: active and relentless, it still pursues and oppresses them in every part of the globe, over which they are scattered. Their persecutors delight in their torments too much to seal their doom by a general decree of proscription, which at once would put an end to their burdensome and painful existence. It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calumnious imputations laid to their charge, to stand as the constant object of the grossest and most shocking injustice, as a mark for the insulting finger of scorn, as a sport to the most inveterate hatred; it seems as if their doom was incessantly to suit all the dark and bloody purposes which can be suggested by human malignity, supported by ignorance and fanaticism. Weighed down by taxes, and forced to contribute, more than Christians, for the support of society, they had hardly any of the rights that it gives. If a destructive scourge happened to spread havock among the inhabitants of a country, the Jews had poisoned the springs; or these men cursed by heaven, had, nevertheless, incensed it by their prayers against the nation, which they were sup-

posed to hate. Did sovereigns want pecuniary assistance to carry on their wars; the Jews were compelled to give up those riches, in which they sought some consolation against the oppressing sense of their abject condition: as a reward for their sacrifices, they were expelled from the state which they had supported; and were afterwards recalled to be stript again. Compelled to wear exteriorly the badges of their abject state, they were everywhere exposed to the insults of the vilest populace.

“When, from his solitary retreat, an enthusiastic hermit preached the crusades to the nations of Europe, and a part of its inhabitants left their country to moisten with their blood the plains of Palestine, the knell of promiscuous massacre tolled before the alarm-bell of war. Millions of Jews were then murdered to glut the pious rage of the Crusaders. It was by tearing the entrails of their brethren, that these warriors sought to deserve the protection of heaven. Skulls of men, and bleeding hearts were offered as holocausts on the altars of that God, who has no pleasure even in the blood of the innocent lamb; and ministers of peace were thrown into an holy enthusiasm by these bloody sacrifices. It is thus that Basil, Treves, Coblenz, and Cologne, became human shambles. It is thus that upwards of four hundred thousand victims, of all ages, and of both sexes, lost their lives at Alexandria and

Cesarea. And is it, after having experienced such treatment, that they are reproached with *their vices*? Is it, after being for eighteen centuries the sport of contempt, that they are reproached with being no longer alive to it? Is it, after having so often glutted with their blood the thirst of their persecutors, that they are held out as enemies to other nations? Is it, that when they have been bereft of all means to mollify the hearts of their tyrants, that indignation is roused, if now and then they cast a mournful look towards the ruins of their temple, towards their country, where formerly happiness crowned their peaceful days, free from the cares of ambition and riches?

“By what crimes, have we, then, deserved this furious intolerance? What is our guilt? Is it in that generous constancy which we have manifested in defending the laws of our fathers? But this constancy ought to have entitled us to the admiration of all nations, and it has only sharpened against us the daggers of persecution. Braving all kinds of torments, the pangs of death, the still more terrible pangs of life, we alone have withstood the impetuous torrent of time, sweeping indiscriminately in its course, nations, religions, and countries. What is become of those celebrated empires, whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power en-

braced the whole surface of the known globe? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of fifteen centuries of persecution! We still preserve laws, which were given to us in the first days of the world, in the infancy of nature! The last followers of a religion which had embraced the universe, have disappeared these fifteen centuries, and *our temples are still standing!* We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruin of nature."

While this picture gives another awful trait of the human character,* and proves the degenerate state of man in his best natural state, and interests every feeling heart in the sufferings of this remarkable people; it also holds up, in a striking view, the threatenings of God's word and the literal fulfilment of them. It further shews, in the most unanswerable manner,

the Jews themselves being both witnesses and judges, the truth of the divine Scriptures, and their strange blindness, until the end shall come, and the veil shall be taken from their eyes.

[To be concluded in our next.]

REMARKS ON ROM. XI. 12, 15.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

MANY learned and pious men have long expected some glorious change to take place in the earth. This is not to be wondered at, when we consider how plainly and expressly the sacred oracles speak respecting this matter. The prophets of the Old Testament have given very copious descriptions of some future period of time, wherein the church of Christ shall enjoy lasting peace and uninterrupted prosperity. To insert these predictions at large, would require too much room in a work of this nature. I shall, therefore, briefly refer the reader to the following Scriptures: Isaiah ii. 5, xix. 24, 25. xxv. 6, &c. xxx. 18, 19. 26. lx. throughout; lxxv. 17, to the end. Jer. xxxi. 10—12. xlvi. 27, 28. Ezekiel xx. 34. 40, &c. xxviii. 25, 26. xxxiv. 20, &c. xxxvi. 8—16.

* Had the Indians a faithful historian to write in their behalf, when their cruelties in battle were recorded in their worst colours, might they not refer to the facts set forth in the few foregoing pages, and point to them as a contrast to their conduct, and say, Behold, these were your civilized nations.

xxvii. 21—28. xxix. 25, &c. Joel iii. 1, 2. 17. 20. Amos ix. 9, to the end. Obadiah 17—21. Micah iv. 3. 7. vii. 18—20. Zephaniah iii. 19, 20. Every one who attentively considers these passages of Scripture, must be convinced, that they point to some great and important state of moral improvement which has never yet been experienced in this world. That a great part of these prophecies are couched in figurative language, cannot be reasonably considered as an objection to the truth of what is here advanced; for every figurative expression must have an allusion to something proportionably grand and magnificent in its object.

When God would raise the expectation of the Israelites by a promise of Canaan, they were told, that it was a land which flowed with milk and honey. This description sufficiently conveyed to their minds, ideas of the richness and fertility of that delightful country, which was the object of their aspiring hope. Jesus Christ is often described under the character of a shepherd feeding his flock, and readily laying down his life to save them from misery and ruin. The joys of heaven are figuratively described, and the pains of hell are represented as a gnawing deathless worm accompanied by an inextinguishable fire. But the reality of the things intended, was never disputed or denied by any reasonable man, because this kind of language was adop-

ted to set them forth, and exhibit them to view.

Now, it is evident, that the prophecies referred to in the Old Testament, did not receive their accomplishment in the promulgation of the Gospel by the apostles' ministry, and the conversion of the Gentiles in consequence of it; for Paul expressly declares, that the glorious event alluded to, will take place after the Jews' conversion, and not before. It was the manner of this apostle to reason from certain premises, and when the consequences were apparent, to leave men to draw the conclusions naturally resulting therefrom. In this manner, did Christ appeal to the reason of men, for the truth of the doctrine which he taught, saying, "If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

The term *if*, in arguments of this nature, does not imply any degree of uncertainty, but signifies the statement of a real fact, from which certain consequences are to be deduced, or some important conclusion drawn. In conformity to Christ's way of reasoning, the apostle here argues, "If the fall (offence) of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" The fact is, the doctrine of Christ crucified, proved a stumbling-block to the Jews, who, there-

fore, refused the mercy which was offered them in the Gospel; then, the apostles went out among the Gentiles and preached the unsearchable riches of Christ. Hence, the Gentiles were enriched with the knowledge of the truth, and all the privileges consequent thereupon. Many were made rich in faith, and became heirs of God, and joint heirs with Christ. All this was done while the Jews were diminished, the majority of the people, the chief rulers and principal men of the nation, being cast away for their unbelief. But if the Gospel made such progress through the earth, while the Jews continued to reject it, how much more glorious will be the spread of it, when the Jews shall agree to receive it? The apostle appears to think, that all common expressions were too low to describe an event of such magnitude and importance, and, therefore, he adopts the most lofty and sublime language on the occasion, and very emphatically asks, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Here every interrogation implies a positive assertion; and, therefore, the sense is, As the fall (offence) of them is the riches of the world, and the diminishing of them the riches of the Gentiles, their fulness will be much more so. As the casting away of them is the reconciling of the world, the

receiving of them shall be life from the dead.

It is very evident, that, *life from the dead* does not here mean the resurrection at the last day, because the sacred writers predict a flourishing state of the church, long after the conversion and restoration of Israel. According to the language of prophecy, it is very certain that the future glory of the church consequent upon the Jews' return to Canaan, will be so great as to appear to the people of God like a life from the dead.

When the Jews shall be persuaded to look to Jesus whom they have pierced, and address him as the author and finisher of faith; God will certainly turn their captivity, and get them praise and fame in every land where they have been put to shame. When the Lord most wonderfully saved that people from impending ruin, by defeating the designs of Haman, their mortal enemy, and causing him to perish upon the very gibbet which he had erected for honest Mordecai; the unexpected deliverance had such an effect upon the public mind, that many of the people became Jews in consequence of it. And if that particular instance of divine protection, was productive of such consequences, how much greater change may be expected when the Almighty shall perform his gracious promise by assembling the outcasts of Israel, and gathering together the dispersed

of Judah from the four corners of the earth? The manner in which God will do this, will be wonderful, and far exceed their miraculous deliverance from Egypt, Jer. xxiii. 7, 8. This will be such an unparalleled event as will excite general attention among all nations; and fix upon men's minds such a demonstration of the Old and New Testament revelation, as will confound infidels; silence opposers, and constrain the multitude to say, "The Lord he is the God!"

This will, doubtless, be the means of propagating the Gospel with amazing velocity, through Pagan and Mahometan countries, until the whole earth be filled with the knowledge of the Lord as the waters cover the sea.

WILLIAM JENKIN.

*Mylor, near Falmouth,
Feb. 10, 1819.*

FURTHER REMARKS OF C. D.

To the Editors of the Jewish Expositor.

Gentlemen,

YOUR correspondent, who signs himself *An Inquirer*, thinks, that I have furnished the best answer to my own objections against computing the 1260 years from the edict of Justinian, by suggesting, that the edict of that emperor was *declarative*: and he adds, that this, in point of fact, was the case; because, long prior to the year 533, the Pope was acknowledged by the Catholics

of both empires, as *the head of the church*.*

I confess myself at a loss to discover the cogency of this reasoning. What value there can be in the mere declaration of a prince who possessed no authority whatever in the predicted limits of the little horn's supremacy, it is passing hard to conceive; and I can only place it upon the same footing as a declaration of the Chinese emperor, should that celestial sovereign ever choose to promulgate such a decree, that the Dalai Lama was to be received as the spiritual head of all the European churches.

Omitting, however, this palpable incongruity; omitting, likewise, the fact, that the prophecy teaches us to reckon the 1260 years, not from a mere *ineffective declaration*, that the little horn was the lord of the saints, but from an *actual and substantial delivering* of them into his hand throughout the limits specifically marked out for his spiritual empire: omitting, I say, all these difficulties, I am ready to argue with the Inquirer on his own principles.

He maintains, like Mr. Cunningham, whose writings he appears to have studied with no ordinary attention, that the 1260 years ought to be reckoned from the edict of Justinian in the year 533, on the ground, not that the Pope then first *acquired* his spiritual supre-

* Jewish Expositor, March 1820, p. 111, 112.

macy, but that he was then formally *declared* by the secular head of the empire to be the lord paramount of the universal church.

This, if I mistake not, is the theory of the Inquirer, as it is also the theory of Mr. Cuninghame. On *his own* principles, then, I request the Inquirer to tell me, if he be able to tell me, *WHY* he computes the 1260 years from the edict of Justinian in the year 533, rather than from the edict of Theodosius and Valentinian in the year 445?

Does he say, that the edict of Justinian specifically *declared* what had hitherto been left *undeclared*? This is not true, for the edict of Theodosius and Valentinian is quite as full and specific upon the point of the Pope's supremacy, as the edict of Justinian can be. Or, does he say, that the edict of Justinian affords a better era than the edict of Theodosius and Valentinian, because the former reigned over a larger portion of the Roman empire than the latter? Neither again, is this true: for the real matter of fact was the very reverse. Or, finally, does he say, that it is more congruous to compute the 1260 years from a *more recent* declaration of the Pope's supremacy than from a *more early* one? I suspect, that any plain man would be inclined exactly to invert such an assertion; for, if Theodosius and Valentinian in the year 445 had *already* declared the Pope to be all that Justinian

subsequently declared him to be in the year 533; the edict of Justinian is plainly a mere repetition and recognition of the *prior* edict of Theodosius and Valentinian; and the 1260 years (upon the principles of the Inquirer) ought certainly to be computed from the edict of Theodosius and Valentinian in the year 445, not from the edict of Justinian in the year 533.

That your readers may fully estimate the force of my arguments, I shall present them both with *the substance* and with *the express words* of the edict of Theodosius and Valentinian, which is dated from Rome, on the eighth day before the Ides of June, A. D. 445.

The substance of the edict is thus given by Sir Isaac Newton. "By this edict, the emperor Valentinian *enjoined an absolute obedience to the will of the bishop of Rome throughout all the churches of his empire*; and declared, that for the bishops to attempt anything without the Pope's authority is contrary to ancient custom, and that the bishops summoned to appear before his judicature must be carried thither by the governor of the province."

The express words of the edict run as follows. "Certum est et nobis et imperio nostro unicum esse præsidium in supernæ divinitatis favore, ad quem promerendum præcipuè Christiana fides et veneranda nobis religio suffragatur. Cum igitur sedis Apostolicæ Primatum sancti Petri meritum,

qui princeps est episcopalis coronæ et Romanæ dignitas civitatis, sacræ etiam synodi firmavit auctoritas: ne quid præter auctoritatem sedis istius illicitum præsumptio attemperare nitatur: tunc enim demum ecclesiarum pax ubique servabitur, si rectorem suum agnoscant universitas.—Ergo ne cniquam ecclesiasticis rebus arma miscere aut præceptis Romani Antistitis liceat obviare: ausibus enim talibus fides et reverentia nostri violatur imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum ne levis saltem inter ecclesias turba nescatur, vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione discernimus; nequid tam episcopis Gallicenis quam aliarum provinciarum contra consuetudinem veterem liceat sine viri venerabilis Papæ urbis æternæ auctoritate, tentare. Sed illis omnibusque pro lege sit, quicquid sanxit vel sanxerit apostolicæ sedis auctoritas: ita ut quisquis episcoporum ad iudicium Romani Antistitis evocatus venire neglexerit, per inoderatorem ejusdem provinciæ adesse cogatur.”

In consequence of this edict, the bishops throughout the dominions of the two emperors acknowledged the universal supremacy of the Pope. Thus, in the year 450, the bishops of the province of Arles say to Pope Leo: “Per beatum Petrum apostolorum principem, sacro sancta ecclesia Romana tenebat supra omnes totius mundi ecclesias principatum.”

And thus Leo himself says, in his epistle to the metropolitan bishops throughout Illyricum: “Quia per omnes ecclesias cura nostra distenditur exigente hoc a nobis Domino, qui apostolicæ dignitatis beatissimo apostolo Petro primatum, fidei suæ remuneratione commisit, univversalem ecclesiam in fundamenti ipsius soliditate constituens.”

Now, I should be glad to know from the Inquirer, what the declarative edict of Justinian gave to the Pope in the year 533, which had not been *already* given to him by the declarative edict of Theodosius and Valentinian in the year 445? And I should likewise be glad to know, *why* upon *his* principles which seem to be the principles of Mr. Cuninghame, he takes upon himself to reckon the 1260 years from the *more modern* declarative edict of Justinian, rather than from the *more ancient* declarative edict of Theodosius and Valentinian?

Unless the Inquirer can give some more satisfactory reason than has yet appeared, I shall take leave to think it most abundantly clear, that, *if* the 1260 years are to be reckoned from a declarative edict of a Roman emperor, they ought to be reckoned from the *earlier* edict of Theodosius and Valentinian, not from the *later* and *merely transcriptive* edict of Justinian. This, I say, on *his own* principles; but, on *my* principles, I conceive that we have nothing to do with *ANY* declarative edict of *ANY* Roman emperor. According to St. John, the

agents, who (in the contemplation of prophecy) build up the supremaey of the Pope, are not the sixth head of the Roman beast, but his ten horns or the ten Gothico-Roman kingdoms which were founded on the platform of the western empire, Rev. xvii. 12, 13. 17.

C. D.

In my last letter I omitted an additional remark, which I might have made on Mr. Holmes's speculation, that the poetical sea of prophecy *must* symbolize the church, BECAUSE the sea (namely the *tideless* Mediterranean) has regular tides, and the church has regular sabbaths. This gentleman specially values himself, to the disparagement of all his contemporaries, on his strict adherence to the interpretation of a symbol when once that interpretation has been laid down. I would ask him, then, to favour us with an explanation of the seventh chapter of Daniel. The prophet beheld four wild beasts, respectively the symbols of the Assyrian, the Persian, the Macedonian, and the Roman empires, come up out of THE SEA. Now *the sea*, according to Mr. Holmes, typifies *the sabbatical church*; and, when once the interpretation of a symbol has been laid down, it must never be departed from. Therefore, on the principles of Mr. Holmes, the Assyrian, the Persian, the Macedonian, and the Roman empires, all sprang out of the sabbatical church. I should be glad to learn the authorities

upon which this remarkable position is grounded.

I. I. H.'s REPLY TO THE REMARKS OF "AN INQUIRER," ON HIS LETTER,

Inserted in the *Jewish Expositor*, in February last.

To the Editors of the *Jewish Expositor*.

Gentlemen,

YOUR correspondent the Inquirer, endeavoured to shew in your last number, that the event had not decidedly proved those to be in error, who had fixed on the year 533 for the commencement of the Papacy. Supposing, however, that the situation of the Protestants in the Roman Catholic empire, has been ameliorated to the fullest extent contended for by the Inquirer; yet the utmost, which this gentleman has attempted to prove, is, that the Roman Catholics have relaxed in some degree from their former intolerance. He nowhere shews, that they have entirely ceased to persecute, or that that title and those powers which gave rise to the papacy, have been withdrawn from it. He allows, indeed, that the inquisition still tyrannizes over the faith of the Spanish people, and silently admits that the Bible is authoritatively prohibited in the Roman Catholic empire. From his own concessions, therefore, it may be inferred, that the persons of the saints and the laws of God remain in the hands of the papal church, whence it may

be fairly deduced, that the 1260 years of papal tyranny have not yet expired.

The Inquirer has evidently mistaken a mere temporary relaxation of papal tyranny for its entire abolition. Prophecy indicates in the clearest terms, that the beast will hereafter powerfully oppose the church of God. Under the sixth vial three spirits like frogs, proceed out of the mouths of the dragon, the beast, and the false prophet, and gather together a great confederacy of the kings of the papal earth to war with the Lamb, and this powerful confederacy is broken at Armageddon. Now, it is very clear, that this prediction has not yet been accomplished. Since this war can scarcely be carried on with the followers of the Lamb, who are situate without the pale of the Roman empire, unaccompanied by the persecution of his disciples within the dominions of the papal church, the present relaxation, is, probably, merely temporary in its nature, and the Romanists, will, probably, persecute again, whenever their religious establishment is endangered by an increased multitude of converts to the faith of Christ within their own territories. Until the Inquirer can shew that such future persecution is impossible, he can never prove that the 1260 years expired in 1793.

The Inquirer thinks I have assumed the very points which I ought to have proved in my two Syllogisms, and says, "It

does not follow if the commencement of the 1260 days is to be dated from the decree of Justinian, that, therefore, their end is to be marked by a similar decree withdrawing the supremacy from the Roman bishop." This argument, I conceive, militates against the Inquirer himself. If a similar decree, withdrawing the supremacy from the Roman bishop, be not *essential* to mark the conclusion of the 1260 years, a decree, attributing this supremacy could not be *essential* to mark their commencement. The Inquirer has, therefore, rather assumed, than proved that Justinian's decree gave rise to the papal apostacy; and its rise may, probably, be ascribed to far different circumstances. I am ready, however, to substitute another Syllogism in the place of the former two, in order to meet the Inquirer's objection.

Syllogism.

1. If the supremacy supposed to have been conferred on the Roman bishop by Justinian's decree in 533, delivered the saints, the times, and the laws into his hands; and marked the commencement of the 1260 years; the withdrawing of this supremacy, over the papal nations from the Roman bishop in 1793, can alone mark the conclusion of this great period.

2. But this supremacy over the papal nations was not withdrawn from the Roman bishop in 1793.

3. Hence, the 1260 years did not then expire.

Now, however the situation of Protestants may have been ameliorated within the last thirty years in the papal empire, it is clear, that the Pope possesses the same supremacy; and nearly the same authority, which he has done since the reformation. He is still accounted the head of the church in all Roman Catholic countries, he is still the fountain of faith to all the professing members of the papal church. A slight review will shew us even now, when the monasteries are nearly suppressed and the papal power is under an eclipse, that his doctrines are more remote from the scriptures than they were between 533 and 606; and that his power is greater now than it was in that interval.

The doctrines of transubstantiation, of indulgences, and of the worship of images, (however favoured by individuals) were not authoritatively established before 606; they are now the established tenets of the papal church. The papal church did not persecute heresies before the year 606; they now persecute them. The pope did not exercise a tyrannical power over the clergy before 606; he now exercises this power. He did not enforce the celibacy of the clergy between 533 and 606; he now enforces celibacy. He did not authoritatively lock up the scriptures in the Latin tongue before 606; he now issues his bulls against the publication of them in the vernacular lan-

guages. The Pope possessed not the slightest legal authority in Spain, Portugal, Lombardy, Germany, and England; and very little, if any, in France, before the year 590; he now exercises ecclesiastical power in Spain, Portugal, Italy, France, in Germany, and Poland, and even in Ireland and England, where his system is not the established religion. Hence, it is evident, that the doctrines of the papacy are more corrupt now, than they were between 533 and 606; and that this power of the Pope is more extensive, and his supremacy more widely acknowledged now than in the above interval. The saints, the times, and the laws, were, consequently, not in the hands of the Pope between 533 and 606; and the great period of 1260 years cannot be dated from the former year.

The Inquirer thinks I have entirely misunderstood the expression in Dan. vii. 26. "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." To me, these words appear too plain to be misunderstood. The *end*, which the prophet mentions, is most clearly the end of the little horn's dominion; for what other end can it be, except the end of the world; a supposition which the Inquirer would not, I think, attempt to support. Now, the dominion of the little horn extends throughout the figurative time, times, and dividing of times, during which,

the saints, the times, and the laws are given into his hands, that is, throughout the literal period of 1260 years. Before the end, therefore, of these 1260 years, it appears, from the above verse, that the judgment will sit; and from the sitting of the judgment, the little horn's power is gradually consumed, until it finally perishes at the end of the 1260 years. The judgment, consequently, forms the concluding part of the 1260 years; and the whole sounding of the seventh trumpet, during which the *spiritually* dead are to be *judged*, Rev. xi. 18. is included in this great period.

I readily confess, that, with the exception of Bishop Newton, I have not read the celebrated authors to whom the Inquirer refers in support of his opinion, that the judgment does not commence until the 1260 years have expired. But, however great their authority upon other subjects, they had no definite mode of interpreting the symbols, and I cannot acquiesce in their opinions, when they appear to be plainly against the express declarations of God. I doubt much whether Bishop Newton be justified in translating the word *ποιησαι*, (Rev. xiii. 5.) "to practise and *prosper*," instead of "to continue" as it is in our Bibles. The word *practise*, may, certainly, be allowed; but the word *prosper*, on which so much has been erected, is, to say the least, not the usual meaning of the Greek word, and is, conse-

quently, a slippery foundation, on which nothing ought to be built. But this is the only word which will enable us to conjecture, that the beast may exist after the 1260 years have expired; for if he only *practise* for that period, it is most probable that he does not exist beyond it in the form of a beast, or apostate empire, although his principles may be maintained by individuals in the character of dissenters from the national faith. Rejecting this translation, (to prosper) and Rev. xiii. 5. justifies my former argument from Daniel, that the judgment is the concluding part of the 1260 years.

The Inquirer supposes that the 1260 years terminate with the sounding of the seventh trumpet; and, as he maintains, that they began in 533; the seventh trumpet, according to his hypothesis, began to sound in 1793. To the commencement of the seventh trumpet in 1793, I must decidedly object. It is contrary to propriety to suppose, that any prediction will *begin* to be fulfilled after the *commencement* of the events it predicts. The seventh trumpet ought hence to be dated from the first overt act of the French revolution, which all modern commentators with whom I am acquainted, suppose to be foretold by it. The first overt act of the French revolution was the destruction of the Bastille, in July 1789. In this year, therefore, the seventh trumpet began to sound. If the 1260 years, according

to the Inquirer, terminated before the sounding of this trumpet, they expired consequently previous to July 1789. But this will only allow an interval of 1256 instead of 1260 years from Justinian's decree in 533, to the year 1789, which is four years less than the predicted period of the papal apostacy, and an era of four years as effectually militates against the Inquirer's calculation as an error of four hundred. This brings us again to my former conclusion, that the 1260 years did not commence in 533.

One of my principal arguments in the Fulfilment Displayed, in support of the later date (606) is, that the 1260 years could not commence until all the ten kingdoms had become Christian, and had entered into communion with the papal see; and hence, that this great period could not be dated before the year 600, as ten kingdoms had not entered into communion with the papacy before that year. This argument has been most ably, and, I think, unanswerably urged by your correspondent C. D. in your numbers for January and March. The Inquirer, however, thinks that C. D.'s arguments on these points are invalid, and says, "We are nowhere told that the Pagan or Arian inhabitants" (he ought to have said kingdoms) "of the empire, were to be delivered into the hands of the little horn, but only that the saints were to be delivered." The Inquirer appears to me to have misun-

derstood the scope of C. D.'s argument. It is very true, that it was not Pagans and Arians, but the saints, the times, and the laws, which were to be delivered into the hands of the Bishop of Rome at the commencement of the papal apostacy. But C. D.'s argument went to prove, not that Pagan and Arian kingdoms would be delivered into the hand of the little horn that he might persecute them; but that they would have consented to his system of faith previous to his rise as an apostate power, and would assist him in persecuting those who were delivered into his hands. Whether the conversion of the Arian and Pagan kingdoms to the faith of the little horn, be necessary or not, before the commencement of the 1260 years, can only be known by a reference to the symbols. Let us, then, examine these, which, I am sorry to say, are too frequently forgotten and overlooked.

The fourth beast of Daniel has only one little spiritual horn; this is, therefore, the only spiritual power which influences the ten kingdoms of the beast amongst which he appears: and hence, all the ten kingdoms were under the spiritual influence of the papacy, symbolized by this little horn at the time when the saints, the times, and the laws, were given into his hands. But in 533, some of the ten kingdoms were Arian and some Pagan; as these were not *then* under the influence of the papal see, the

1260 years did not *then* commence.

Since the little horn represents the papal priesthood, we may conclude from analogy, that the Arian and Pagan priest-hoods would have been symbolized by little horns, if some of the kingdoms were Arian and some Pagan at the rise of the apostacy. If Inquirer be correct, in dating the apostacy from 533, there would, consequently, have been three little spiritual horns instead of one on the head of the fourth beast of Daniel.

In like manner, in Rev. xiii. there is only one spiritual power represented by the two-horned beast, to instruct the great ten-horned beast, and, of course, the ten kingdoms typified by those horns. On Inquirer's supposition, there would have been three in 533. Three women or harlots, would, for the above reason, have been seated on the ten-horned beast in Rev. xvii. had the apostacy commenced in 533. St. John, however, only saw one, and that one spiritually influenced the whole beast, and typified the empire of the papal priesthood.

Hence, the symbols of Daniel and St. John demonstrate, that one only spiritual power would be acknowledged throughout all the kingdoms of the beast, and be authoritatively established throughout them. It appears, therefore, to be utterly impossible, as long as we abide by the word of God, and take the symbols of Daniel and St. John for our guides, that

the 1260 years should have commenced before all the ten kingdoms were under the influence of the papal priesthood, and as they were not so influenced by the papacy until the year 600, the 1260 years cannot be dated from 533.

The event, the present state of the papal power, in comparison with what it was between 533 and 606, the including of the judgment within the 1260 years, the necessary commencement of the seventh trumpet in 1789 instead of 1793, and the symbols, are all, therefore, hostile to those systems, which suppose the 1260 years to have commenced in the year 533, and those authors who have maintained this great period to have begun in the beginning of the seventh century, have fixed it as the earliest possible æra, which arguments, to be fairly derived from the above sources, will admit.

I am, &c.

I. I. HOLMES.

LETTER TO THE EDITORS.

To the Editors of the Jewish Expositor.

Gentlemen,

A CONSTANT reader of your very interesting Miscellany, would feel particularly obliged to your correspondents on the subjects of prophecy, if they would favour him and many other readers, by transmitting to the Editors of the Expositor, an extract and translation of

the original document of the Justinian Code which concedes to the bishop of Rome the title of *Head of the holy churches*; also, an extract and translation of the decree of Phocas, which acknowledges Boniface, the Pope, in 606, as universal or supreme bishop; also, the decree which granted the exarchate of Ravenna to the Pope, and whereby he became a temporal horn about the year of our Lord 738.

Sincerely wishing that the interesting discussion of the prophecies relative to the recovery of the dispersed of Israel and Judah, which have lately appeared in the *Expositor*, may awaken a spirit of prayer and supplication in their behalf,

I am, &c.

B. W.

March 28, 1820.

LETTER FROM MR. BOLTON.

To the Editors of the Jewish Expositor.

Gentlemen,

Not having been able to procure your Number for January last, a friend has kindly favoured me with a manuscript of both the letters written in reply to mine on the subject of the Prophecies of Daniel and St. John. The first, we are assured, was undertaken with the laudable intent of admonishing the public to be aware of my mistakes—and to defend the truth of what your correspondent allows he does

not fully comprehend — although, he feels himself bound, notwithstanding, to declare it his opinion, that ‘there never was an epoch more injudiciously selected for the commencement of the papal tyranny, and, must, consequently, pronounce the whole alike unsound and untenable!’

In reply to this, I must beg leave to remind your correspondent, that none of the prophecies, according to my ideas of this interesting subject, lead us to expect, that at its commencement the papal little horn was to have such an unlimited controul over the affairs of the church in the western empire, as at once to be enabled openly to “declare war against the saints, and to change the times and laws.” For, in the first place, this antichristian power was to be given to the little horn, and after that, it would, consequently, require some time to frame those impure laws, by which it was at length to be enabled to enslave the professors of Christianity within the dominions of the beast. It was in its endeavours to accomplish this, that “the saints” or spiritual worshippers of the Lamb, were to oppose it; and in consequence of their opposition, the “little horn” is represented as “declaring war against them, and overcoming or wearing them out by the sword, and by flame, by captivity, and by spoil, many days, in order to try them, and to purge, and to make them white, even to the time of the end.” Although,

previous to that time, the judgments of God would go forth against this little horn itself, "to consume and destroy it," together "with the beast which carried it." For those "ten horns" or "kingdoms" which had "agreed to give their power unto the beast, to make war with the Lamb," through the instrumentality of the "little horn" or "mouth" of the "beast," would ultimately be brought to "hate the whore" or corrupt church, and, after "making her desolate and naked, eat her flesh, and burn her with fire." Nor, do I think it is to be understood, that at the time the church of Rome began her spiritual whoredom, or, as St. Paul termed it, a "falling away" from the unadulterated truth of the Holy Gospel, the whole of the ten kingdoms, if any, were to be Christian; for in consequence of that, the true church or worshippers of the "inner court," are represented as "flying into the wilderness." Now, by the "wilderness" is to be understood, these "ten kingdoms," as if to shew, that at that time they were still uncultivated; or, in other words, the seeds of vital Christianity had not been yet sown amongst them, or if sown, had not taken root. And it appears to have been partly with the intent of bringing it into a state of cultivation, that the Lord of the vineyard thus scattered his labourers abroad amongst them—thereby converting their dispersion into a future blessing

for others, as in the case of the descendants of Noah, (see Gen. xi. xii.) "O! the depth of the riches both of the wisdom and goodness of God, how unsearchable are his judgments, and his ways past finding out." For to him be the praise and glory of our conversion as it is at this day. And may the present proclamation of our new king, like the sharp two-edged sword of the Spirit, henceforth prove a destructive weapon in the hands of his Christian subjects, for the extirpation of those tares, which of late, springing up among the good seed, seemed as it were to endanger the fruitfulness of this heretofore favoured plot. But the same Jehovah still watcheth over all, blessed for evermore!

With regard therefore, to the propriety of reckoning the 1260 years from A. D. 533, I believe it will be found, on referring to history, that the usurped authority of the Popes, and their efforts to corrupt the pure doctrines of the Gospel, may be traced back to the precise period, when acting upon the imperial edict, they insisted upon the see of Rome's special right of supremacy over all the other churches. And history also proves, that the imperial authority has ever since unceasingly continued to maintain for her this assumed pretension. Why then refuse to date the 1260 years from A. D. 533? Your correspondent says, "Because the times, and the laws, and the saints, were not given into the hands of the

little horn by this edict;" he erroneously supposing, that the instant the little horn appeared it was to display or exercise its assumed authority in the full. I will now ask, Did the Popes act upon this edict or not?—They certainly did. And to conclude, I will call the attention of your correspondent to the word "think"—"he shall think to change the times and laws." Does not this imply a previous inclination, while at the same time he was forced to defer it till a more convenient season? In like manner, the Popes saw the saints repeatedly refusing to sanction their pretensions, because they beheld them so contrary to the example of Christ, and his holy apostle St. Peter, whom they affected to represent, and succeed in the church, in proportion to their growing power, assuming to themselves additional divine honours; thereby "speaking great things and blasphemies against the Most High, and them that dwell in heaven:" and, therefore, the little horn vented its rage upon them in the same proportion as its assumed authority became acknowledged throughout the western empire; which, in less than a century from its commencement, had extended so rapidly, that it was at length enabled to lay aside the mask; and to make even kings and emperors its vassals and tributaries. Thus was it permitted to triumph till "the time came that judgment was given to the saints of the Most

High" in 1793; when this "mystery of God being then finished," things took a quite contrary turn; and those "ten kingdoms," any one of which, it could, but a few years before have upset with a nod, at length began to "eat her flesh," and will, ultimately, be made to "burn her with fire," in the glorious but awful revolution of A. D. 1823. For the month of the Lord hath spoken it. Let Italy then, look towards France, Poland, Prussia, yea, even Spain, and thence take warning—"for he that killeth with the sword must be killed with the sword; and he that leadeth into captivity, shall go into captivity"—and thou hast not only driven millions into captivity, but likewise "shed the blood of saints, prophets, and apostles." Therefore, "the people of God are called upon to come out of her in the day of her torment, that they receive not of her plagues," (see Rev. xviii.). In that day, when "Alleluias" will resound from "heaven and earth," seeing that the Lord God omnipotent reigneth, and that the marriage of the Lamb is come (see chap. xix.) Amen, Alleluia."

Now, because that, in order to render it more easy to be understood, I commenced my reckoning from A. D. 533, it is reproachfully called The sandy foundation upon which I have built, and as such, that my other computations must be alike unsound and untenable. However, for the truth's sake, I will accommodate your corres-

pendent by allowing him Dan. viii. 14. as a foundation, and, if it will be found, that the whole cannot be built upon with that equal ease as upon A. D. 533. then will I tacitly consent to its being altogether termed a delusive error.

He also argues, How could the emperor Justinian, when he possessed not an inch of territory in the western empire be said to have given the saints into the hands of the little horn by his edict or letter of authority? In reply to this an answer may be deduced from Rev. xiii. 11, 12. not that I positively say he can extract it—neither have I time to explain it—but, of course, if he is so well acquainted with the subject as to be capable of criticizing upon my writings, he can find no difficulty whatever in the undertaking.

In this attempt to overthrow my statements, I find your correspondent has also admonished your readers, notwithstanding the plain declarations of scripture upon this grateful subject, (see Psalm ciii. 13—22.) not to expect the beginning of the restoration of the Jews in 1823, because he cannot bring himself to believe any thing of the sort!! Happily for the church, and the scattered tribes of Israel, professing Christians are not all of the same way of thinking.

In reply to your correspondent C. T. C. I have only to say, that the same cause which obliged me to deny myself the satisfaction of giving to

the Christian world a more enlarged view of these sublime subjects, still operates, (see my first letter) and must, therefore, plead my excuse—not that I maintain I could satisfy his inquiries to the full, being as yet unable to procure all the desired references to the history of that awful period, (see Rev. xi. 3—14. Zech. iv. 11—14.) though the little I have been enabled to collect I have thus ventured to admit as correct, particularly, as history does not produce any thing else of correspondent features; and, finding also, that the same as a link does not interfere with the formation of that beautiful chain of prophetic history; on the contrary, could it not be thus fitly applied, I would then be the first myself to doubt the strength of the whole.

In his conclusion, he says, ‘But to me the signs of the present times’ (see Rev. xii. 12.) ‘do not appear to be less alarming than those which immediately preceded the paroxysms of the revolution in France, nor to be pregnant with consequences less detrimental to the interests of true piety.’ To this, an answer may be found in my explanation of 2 Pet. iii. as elucidated in my letter of December last. For, though persecuted and reviled, the church never shone with more lustre than she will during this awful period. Therefore, let her members be alive (see Rev. xvi. 15.). And, with respect to the rapidity of my march

through the mazes of that intricate path, let his astonishment cease, when he hears that faith and prayer winged my flight, (see Dan. ix. xii. 10. Hosea xiv. 9.). For in proportion as the Christian is clad with this celestial armour, (see Eph. vi. 10—18.) so shall be his prowess against the powers of darkness.

P. BOLTON.

Athlone, March 16, 1820.

ON THE TERMINATION OF THE 1260 YEARS OF THE APOCALYPSE.

To the Editors of the Jewish Expositor.

Gentlemen,

MUCH time and pains have been spent, probably to no valuable purpose, on calculations relative to the termination of the 1260 years of the Apoealypse. If you do not consider what I have to offer, as adding to the number of unprofitable speculations, you will, perhaps, allow it a place in your valuable miscellany.

I have long been led to consider that period (i. e. of 1260 years) as terminating at the era of the reformation. And truly if that great revolution in the Christian world did not bring the church out of the wilderness, I know not how Protestants can support their claim for an authorised separation from the church of Rome. I know well the chief objection will be grounded in the idea, that the visible glory of the church,

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and the destruction of its enemies, is predicted to follow the close of the 1260 years. This, I believe, to be an error, and that an *indefinite* period, described Rev. xii. 7. as a state of contest between light and darkness, intervenes between the end of the 1260 years and the beginning of the three years and half, which I account the *second* flight of the woman, or the withdrawment of the true church again into a state of obscurity. It is certain, if the church was thus withdrawn, whilst the witnesses *prophesied in sackcloth*, she cannot be less secluded from human view when those witnesses *lie dead*. I will add, that there is one advantage in my interpretation which may recommend it to those who consider fixing precise dates of future events as too bold an intrusion into the word of prophecy—namely, that we have hereby no *data* given to enable us to fix the exact time of the fulfilment of the 14th verse of chap. xii. where the woman is said to be helped *by two wings of a great eagle to flee into her place*, i. e. where she had formerly dwelt, *and where she is nourished for a time, and times, and half a time*—namely, three years and a half; answering to the *three days and half*, during which the witnesses lie dead.

But, since some authority may be required for my venturing to begin the withdrawment of the visible glory of the church at so early a period as

C C

the middle of the third century, I will close this paper with an extraet from Mr. Milner's history, vol. ii. page 28, 29. who certainly had no intention to support my opinion.

"I know it is common for authors to represent the great declension of Christianity to have taken place only after its external establishment under Constantine. But the evidenece of history has compelled me to dissent from this view of things. In fact, we have seen, that for a whole generation previous to the Diocletian persecution, few marks of superior piety appeared. Searce a luminary of godliness existed. Moreover, the prevalence of superstition and the decay of evangelieal knowledge are equally apparent. It is vain to expect Christian faith to abound without Christian doctrine. Moral, and philosophical, and monastieal instructions will not effect what is to be expected from *evangelical doctrine*, (and its decayed state ought to be dated from about the year 270). We need not wonder, that such scenes as Eusebius hints at took place in the Christian world.* Even he, who was far from seeing in a due light, the cause of the declension of piety in the de-

parture from the faith, was struck with the moral effects, and could not but revere the divine justice in giving unworthy ministers a punishment adapted to their crimes."

I am, &c.

C. L.

P. S. To obviate an objection, I beg leave to remark, that when, chap. xi. 7. the two witnesses are said to have *finished* their testimony, this by no means declares the *whole* of their testimony to have been given whilst "clothed in sackcloth" as has been commonly assumed; they continued (according to my idea) to prophesy whilst the contest in the church, described chap. xii. 7. lasted; and though in the close of that contest they were slain, it may well be said, "As dying, and behold we live," "The dragon and his angels *prevailed not*." They prevailed not when they slew the head—they prevail not when they slay the members; on the contrary, *then* it will be said, "Now is come salvation, and strength, the kingdom of our God and the power of his Christ."

I wish your readers to notice the heraldic designation of the arms of the empire of Russia. I dare not say, they have reference to chap. xii. 14. of the Apocalypse, unless that passage relates, as I suppose, to a *second* retreat of the church. It is to be noted, that *Russia* makes no part of the ancient Roman empire.

* He observes, that pastors of churches were condemned to take care of camels, and to feed the emperor's horses. I beg to note, that the *Confession of Augsburg* was presented in the year 1530. We may date the opening of the Reformation in 1520.

SOME ACCOUNT OF THE CALLENBERG INSTITUTION, TO CONVERT JEWS AND MAHOMMEDANS TO THE CHRISTIAN FAITH.

Extracted from Dreyhaupt's Description of the Circle of the Saale, part ii. c. xxx. p. 44. Halle, 1775.

THAT which first occasioned this Institution was the following circumstance. An old and pious evangelical minister, not long before his death, delivered into the hands of Professor Callenberg, whose confessor he had once been, a Jewish-German tract, written with considerable depth and moderation, and at the same time, perfectly adapted to the comprehension of the Jews, with the evident purpose to lead them to a more special instruction of the Christian religion. This tract, intituled, *A Light at Even-time*, was written in the year 1723, and the dying minister recommended Professor Callenberg to make a good use of it some time hereafter. None being found willing to be the editor, and the work having come under the notice of some pious divines and other persons, they collected the expenses of printing and paper among themselves, and when, after this, none of those printers abroad, provided with the Jewish characters, were ready to undertake it at a reasonable price, Professor Callenberg at last had the letters cast himself, in the year 1727, and the tract appeared the next year before the public, together with a short

account of the purpose and contents of it,* and of some other circumstances.

It appearing from this account, that letters had been procured, by means of which, other books for the instruction of Jews might be printed, Dr. Callenberg was applied to, especially by foreign Christian friends, to print more books of this nature, and received from time to time, several liberal donations for the same purpose. Some princes also engaged to make certain yearly contributions, of which some were considerable: of these see the particulars in Professor Callenberg's Reports and Continuations.

This Institution, which was solely founded for the eternal welfare of the Jewish nation, and had no manner of connexion with the Institutions of the Orphan house, consisted of the following three chief divisions, viz. a printing-office, some provision for Catechumens, and proselytes of this nation, and the journeys of two divines for the good of that nation.

As for the printing office, the purpose of it was, that by its means, the Jews, not only in Europe, but also in other parts of the world, might be supplied gratis with such Christian books as are within the reach of their comprehension. To this end, therefore, Dr. Callenberg had cast not only Hebrew characters, but also rabbinical, Jewish-German, Latin, and Arabic, and procured also the printing presses. On account of the

Muhammedan Institution, there were afterwards yet added the Persian and Turkish characters. The books and tracts thus printed for the Jews, were partly sent for distribution to good friends and promoters of this Institution, and partly given to the two travelling labourers of it, who sold them to the Jews at a very low price, or distributed them gratis.

The books printed for the use of the Mahommedans were occasioned by a letter Dr. Callenberg received from Russia, in the year 1728, in which he was called upon to write and have printed something in the Arabic language for the instruction of the Mchammedans living there, and in the eastern parts. He began with some small tracts and extracts from the New Testament, which were afterwards continued and sent to Russia, Siberia, Vienna, Constantinople, Batavia, Tranquebar, and other Indian places, and occasionally distributed among the Mohammedans.

His Majesty the King of Prussia, upon Dr. Callenberg's application, most graciously delivered to him the *Privilegium* to found a proper printing office in behalf of this Institution, of Arabic, Jewish-German, and other foreign characters, hitherto unknown to the printers.

Concerning the provision for proselytes. Dr. Callenberg, in consideration of the miserable circumstances in which most of these people are, both in a spiritual and temporal point

of view, procured them some assistance, inquired minutely into their circumstances, provided them with the books edited at this place, afforded them further instruction in the Christian truths, and, during the time they received it, provided them with the necessities of life. According as circumstances permitted, he assisted them with his advice about their maintenance and future regulation of life, and provided them also, if possible, with a recommendation. Those who lived here, (at Halle) were instructed in the divine truths, and opportunities were afforded them to earn their livelihood, partly immediately through the Institution, partly through others. If they were in great want, or if other circumstances made it necessary, they received support, and were recommended to benevolent persons. But foreign proselytes that travelled about, were retained here three days, or, if circumstances permitted, eight days, and received daily one hour's instruction in the Christian truth by an able student of divinity, who exhorted them to a true conversion, and a pious walk, and orderly regulation of life. They received, as long as the instruction was continued, daily three groats for their subsistence.

As to the Catechumens, or such Jews who applied to become Christians, Professor Callenberg used to enquire after the true reason of their resolution, and also to gather information respecting them from

the Jewish families to whom they formerly belonged. Upon which he made to such persons a brief summary of the doctrine of our Saviour, and directed him, in case no other Catechumen was here, to the city magistrate of this place; but if there was already one that received instruction and provision here, he was sent to good friends elsewhere, and, if necessary, provided with expenses of the journey to the place.

That part of the Institution which relates to the travels undertaken by two students of divinity for the sake of the better attaining of the object of the Institution, originated in the following circumstance. A certain *Studiosus theologiæ*, who had for some years diligently studied at two universities, and also obtained the academical degree of *Master of Arts*, engaged July 1728, soon after the origin of this Institution, in a journey, in which he entered into familiar conversations with the Jews, and recommended to them the reception of the Saviour. He, having on his journey, occasionally read Professor Callenberg's account, and received some tracts to distribute among the Jews, which they received with considerable readiness, resolved to assist the Professor in the distribution of them, and in October 1730, he undertook a-foot, a journey of seventy miles, and made him a visit. There he made the acquaintance of another able student of divinity, who offered to ac-

company him for a time on these travels. Upon this, Dr. Callenberg who found that their exertions proved useful to the Institution, resolved to maintain, as long as circumstances permitted, in future, two such travelling students, and to supply their places, in case one should leave the Institution.

These two students, who were well-versed in the Hebrew language, and the Talmudical and Jewish-German dialects, received instructions to visit on their travels, wherever it was possible, clergymen and other learned persons; but next to this it was to be their chief business to enter in a proper manner, into conversations with Jews, to speak to them of the divine truths of our religion, to bring into their hands the books printed for their use, to assist in the application of the abovementioned provisions for proselytes, and to note down the most remarkable things that occurred to them; the journey expenses they received from the liberal donations, which maintained the rest of the Institution.

These students travelled through the whole of Germany, the Netherlands, Prussia, and Poland. They also went to Poland, where they were looked upon as Missionaries to the Hussites, and arrested. They lay in irons a considerable time, till after much enquiry, and upon the request of the Prussian court, they received again their liberty, and were conveyed over the confines,

with the prohibition not to come a second time.

In many places the Jews received them very well, and manifested a great eagerness after the books, but on the other hand, some manifested great bitterness, and the good effect of this cause is to be looked for.

The following books have been printed in the printing office of this Institution :

I. For the use of the Jews in general, in all places, who understand the Hebrew language ;

1. The gospel of St. Luc in Hebrew, translated by Fromman.
2. The same with Notes, in the rabbinical dialect, 2 parts.
3. The Epistle to the Hebrews, translated into Hebrew by Christiani.
4. Henry Horchen, Publisher of salvation.
5. That Jesus is the Messiah.
6. The atoning office of Messiah.

II. For the use of European Jews in particular, in the Jewish-German dialect ;

1. The Light at even-time, 1728 ; appeared also in the Dutch language, 1735, 8vo.
2. An Address, containing a short epitome of the Light at even-time: likewise translated into the Dutch. 1734, 4to.
3. The five books of Moses, 1737, 12mo.
4. The two books of Samuel, 1738, 12mo.
5. The book of Joshua, 1737, 12mo.
6. The book of Ruth, 1738, 12mo.
7. The two books of Chronicles, 1739, 12mo.
8. The book of Ezra, 1739, 12mo.
9. The book of Nehemiah, 1741, 12mo.
10. The book of Esther, 1741, 12mo.
11. The Proverbs of Solomon, 1743.

12. The two books of Kings, 1738, 12mo.

13. Calvør's explanation of Genesis xlix. 10.

18. Calvør's explanation of the golden *Oph* of the Jews, or Vindication of the passage, Lev. xxvi. 44. against the Jewish abuses.

15. Calvør's explanation of Is. vii. 14.

16. Do. Do. of Is. xi. 6.

17. Do. Do. of Dan. ix. 24.

18. Do. Do. of Mic. v. 1.

19. Do. Do. of Mal. iii. 1.

20. Do. Do. of Mal. iii. 23, 24.

21. New translation of Isa. liii.

22. The gospel of St. Matthew.

23. The gospel of St. Mark.

24. The gospel of St. Luke.

25. The gospel of St. John.

26. The Acts of the Apostles.

27. The Epistle to the Romans, with Notes.

28. The two epistles to the Corinthians.

29. The Epistle to the Galatians.

30. The Epistle to the Ephesians.

31. The Epistles to the Philippians, Colossians, and Thessalonians.

32. The Epistles to Timotheus, Titus, Philcmmon.

33. The Epistle to the Hebrews, with Notes.

34. The Epistles of James, Peter, John, and Jude.

35. The Revelation of St. John.

36. Calvør's Jewish Catechism.

37. Teacher of Christian knowledge.

38. The Augsburg Confession.

39. Fromman's Purpose of the Mo-
saic law.

40. Do. of the divine image.

41. Do. of the divine leader of Israel, the Shechina; and the substantial word of God.

42. Do. of the antitype of the sacrifices.

43. Address on the subject how to obtain remission of sins.

44. Calvør how to be reconciled to God.

45. Freylinghausen's Sermon on the adoption of Abraham.

46. Fromman's Jew in the spiritual sense.

47. Do. That Messiah will keep the last judgment.

48. Christian Prayers of a converted Jew.

49. Fromman on the keeping of the law.

50. Calvør on the impiety of the Talmud.

51. Calvør The objection that Jesus abolished the law, answered.

52. Fromman on false confidence on Circumcision.

53. Calvør of Gog and Magog.

54. Do. Jewish Fables about the emperor Titus.

55. Do. Of the truth of the history of Christ.

56. Do. Muhammedani testes Messie.

57. Joh. Arndii explanation of Luke xxiv. 13---35.

58. The Psalms of David.

III. For the use of the oriental Jews, in the Arabic language ;

Grotius's Vindication of the Christian religion against the Jews, translated by Procopius.

(Then follows a catalogue of books printed for the use of the Mahometans in the Arabic, Turkish, Hindoostan, and Persian languages, which I think needless of enumerating.)

IV.

1. Report of an attempt to lead the Jewish people to the acknowledgment of the Christian truth, followed up by 16 continuations, which contain an account of what has been done in this matter, from the very commencement of it, viz. from the 3rd of April 1728, until the 28th of May 1736, 8vo.

2. Relation of the continued efforts to make known Jesus Christ, as the Saviour of the world to the Jewish people, 18 numbers, 8vo. begins from the 19th of May 1736, and is continued.

3. Report of an attempt to bring the Mahometans to the salutary knowledge of Christ, 5 numbers, 1739, 8vo. continued.

4. Calvør's Jew's Catechism, 12mo.

5. Hugo Grotius of the apostacy of Muhammed, 12mo.

BAPTISM OF A CONVERTED JEW AT EDINBURGH.

The following account of the baptism of a converted Jew at Edinburgh, is extracted from the Appendix of an excellent sermon preached on the occasion, by the Rev. Henry Grey, M. A. Minister of St. Cuthbert's Chapel.

PUBLIC intimation having been given that the baptism of Mr. Joseph Davis was to take place in Lady Glenorchy's Chapel, on Thursday, the 2d of December, the Chapel was crowded to excess long before the hour of worship, which was twelve; and vast numbers who came to the doors were unable to obtain admittance.

The Rev. David Dickson, of the West Church, having opened the service by a psalm and prayer, and the Rev. H. Grey having preached, the Rev. Dr. Jones, the Minister of the chapel, went to the pulpit, and, Mr. Davis standing at a convenient distance before him, addressed the congregation and Mr. Davis as follows:—

BRETHREN, We are met together to receive into the bosom of the Christian church by baptism, one who, by natural descent, is a son of Abraham, and by spiritual birth, is I believe, "*an Israelite in whom there is no guile.*" You will naturally expect to receive some account of this person whom you are about to admit to Christian fellowship.

Mr. Joseph Davis is a Polonese. About the time of his

arrival in Britain, about two years ago, he had some thoughts and reasonings in his own mind with respect to the truth of Judaism and Christianity, which continued with him till they produced conviction. Having spent several months in Bath, he came to this city in January last, when he arrived, he joined the small synagogue of Jews which is formed in this place. On a Lord's day morning soon after, feeling a desire to know more of Christianity, he asked a woman whom he met on the street, to shew him the way to a church. She readily offered to conduct him, and brought him to this place of worship.* The doctrine here delivered, according with his state of mind, his convictions were deepened,—he felt the awful burden of the guilt of his sins. He loathed his food,—his sleep departed,—he was unable to attend to his business,—he abandoned society,—and confined himself to his room, and there was reduced to the state of those of his brethren who heard the apostles on the day of Pentecost—for he was pierced to the heart.

Hearing of a brother† who had embraced Christianity some years ago, and has been for two sessions attending our university, with a view to prepare himself to become a Missionary minister to the Jews,

* Lady Glenorchy's chapel.

† This was the young convert baptized by Mr. Way at Rotterdam, who has since been pursuing his studies in Scotland, under the joint patronage of the London Society and the Dutch Missionary Society. Ed.

he waited on him, and was received gladly. To this valuable friend he unbosomed himself, and laid open the reasonings of his mind. Their fathers, he observed, were a stubborn and stiff-necked race—they saw the miracles in Egypt, and believed not—they received the wondrous deliverances at the Red sea, and shortly after murmured,—they saw God at Sinai, in the midst of the fire, but no sooner had Moses left them, than "*they made the golden calf, and changed their glory into the similitude of an ox that eateth grass,*"—and he saw, that as were the fathers, so were the sons. They were bound by *six hundred precepts*, which he did not, and could not, and which they did not, and could not keep. He considered that the general tendency of the doctrines of Christ was to produce righteousness and holiness; and that there had been, and were, many wise and good men among the Christians.

His friend understanding the state of his mind, like an Evangelist began to preach Jesus to him. He told him of the vicarious sufferings and death of our Lord, as an offering, sacrifice, and atonement for sin, and he taught him that by faith in his blood he also might obtain forgiveness. He ascended higher, and instructed him in the manner in which a sinner is justified by faith in the imputed righteousness of our Lord Jesus Christ. He advanced still farther to inform him of the nature and neces-

sity of the baptism of the Holy Ghost, and of the washing of regeneration, and the gifts and graces of the Spirit—and as a specimen of the morality of the Gospel, he read to him the whole of our Lord's sermon on the mount; which when he had finished, Mr. Davis, with much earnestness and fervour exclaimed, in allusion to the reproachful language of the Jews with respect to our Lord—*"These, it is said, are the words of a devil—be it so—if such be the doctrines and commandments of a devil—I will worship and obey that devil."* And from that time he forsook the synagogue, and regularly attended this place of worship.

About four months ago, he called on me in the country, I conversed with him, and was well pleased with what he said, as far as I could comprehend his meaning through the medium of very broken English. He afterwards very frequently repeated his calls, and with much satisfaction I observed, at every returning visit, that he was advancing both in knowledge and experience of the truth of the Gospel—and that he most ardently desired not only to know, but to love and obey our Lord Jesus Christ.

About two months ago, he applied to me for baptism. I had not the least hesitation in my own mind as to the propriety of admitting him to it. But, as the case was one not often occurring, I did not think it right to act on my own opinion only. I therefore sent

him to four of my brethren in this city, who conversed with, and examined him—some of them repeatedly—and they are unanimous in their conviction, that he is sincere in the profession of his faith, and that he is duly qualified for baptism. And he himself expressed an earnest desire that this ordinance should be publicly administered; that he might, before the world, declare his faith unfeigned, and his love towards our Lord Jesus, and openly devote himself to his service: adding, that *he that was ashamed of Christ before men, of him would Christ be ashamed when he came in his glory: but those who confessed him before men, these would he confess before his Father which is in heaven.*

For your farther satisfaction, and that you may be able cordially to receive him as a Christian brother, before I proceed to administer to him the ordinance of baptism, I shall again, in your presence, interrogate him with respect to his faith in the principles of our most holy religion.

Mr. Joseph Davis:

I. Do you believe in God the Father, the Son, and the Holy Ghost, in whose name we baptize?

[Mr. Davis with an audible voice answered—*I do.*]

II. Do you believe that Jesus who was born of the Virgin Mary, of the house of David, was the Messiah promised to the fathers, the Son of God, the Saviour of the world?

[He answered—*I do.*]

III. By natural descent you are a son of Abraham, do you believe that Jesus Christ, who was crucified by the rulers of your fathers, in the days of Pontius Pilate, the Roman governor of Jerusalem, died as an offering and sacrifice to atone for the sins of the world, and that by his obedience unto death he brought in eternal redemption for all who obey him?

[He answered—*I do indeed, with all my heart; and not only for my sins, but for those of the whole world, Jews and Gentiles.*]

IV. Do you rest your faith and hope for the forgiveness of your sins, the acceptance and justification of your soul in the great day of the Lord, alone on the death and righteousness of our Lord Jesus Christ?

[He answered—*I do indeed.*]

V. Knowing that by nature you were born in sin, and that you are morally depraved in all the powers and faculties both of your body and your soul, do you seek for, and entirely rely on, the operation of the Holy Ghost, for the regeneration and sanctification of your nature, without which you acknowledge you cannot attain eternal life?

[He answered—*I do.*]

VI. Do you firmly *purpose*, and do you *promise*, and do you *swear*, by the strength of Almighty God, and by the aid of his grace and Holy Spirit, that even unto death you will study and endeavour with all your heart and soul, to walk in all the ordinances and com-

mandments of the Lord Jesus Christ blameless?

[He answered—*I do; I hope God will keep me under the shadow of his wings, and that I shall live and die like a Christian.*]

You have made a good confession and profession of your faith, we invite you, therefore, to come to the baptismal font, for no man can forbid water that you should not be baptized.

[The baptism then took place in the usual manner, and Mr. Davis having returned to the place where he stood when he made his confession, he was thus addressed:]

BROTHER,

YOU have been received into the bosom of the Christian church. Great are your privileges. If you are sincere, as I trust and believe you are, you are received into covenant-relation with God—you are adopted into his family—you are made an heir of eternal life and of God, and a joint heir with Jesus Christ our Lord. Remember, and walk worthy of the high vocation whereunto you are called, with all integrity, circumspection, and holiness.

When God entered into covenant with your fathers at Sinai, he wrote, for their preservation, with his own finger, the principles of that covenant on tables of stone. If you would retain the principles of the covenant of grace, into which you have this day entered, God must write them on

the table of your heart—that is to say—he must enable you to know, believe, love, and practise them. Should this not be the case, the fair profession you have this day made, like a beautiful flower bitten by the frost, will fade, and wither, and die, and fall to the ground, and be polluted, and mingle with the dust to rise no more for ever! And should it be so—which may heaven avert!—how will the unbelieving race of the house of Israel triumph! and how will the immense multitude, which behold you to-day with pleasure, look upon you with pain! and how will God, the Judge of all, view you with righteous indignation! But, on the contrary, should he write with his own finger, the principles of the covenant of grace on your heart, to use the sublime images and expressions of your prophets, you shall be like to *a cedar in Lebanon*, which, while it raises a lofty head to heaven, sends forth deep roots, which enable it to withstand the storm, and the tempest, and every change of this present evil world. And still more, you shall be as the *palm tree* which bringeth forth precious fruits even to old age, to gladden the hearts both of God and man.

And now, Brother, permit me to address you with three words of exhortation, and I will detain you no longer. One shall be taken from the dying sayings of David—another from an epistle of St. Paul—and the last, from an exhortation of your great Lord. The saying of

David is, “*And thou, my son, know thou the God of thy fathers, and serve him with a perfect heart and a willing mind; if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever.*” The words of St. Paul are, “*Be stedfast, immovable, always abounding in the work of the Lord, inasmuch as you know your labour shall not be in vain in the Lord.*” And the exhortation, the most animating exhortation of your Lord is, “*Be thou faithful unto death, and I will give thee the crown of life.*”

Spectators!—You ought to remember there was a day, when you also were devoted to God and the service of our Lord Jesus Christ by baptism—but alas! from that day many of you have gone backward and not forward; you have exhibited the melancholy and fearful example of the flower of a Christian profession bitten by the frost, and it has faded, and withered, and died, and the leaves of it have fallen to the ground, and have been polluted, and have mingled with the dust—God forbid that it should be to rise no more for ever!—Hear the voice of the Judge of the quick and the dead, “*Remember whence thou art fallen, repent and do thy first works, or I will come unto quickly, and will fight against thee with the sword of my mouth.*”

Christians!—You have beheld a joyful sight! “*A brother that was dead is alive*

again, and he that was lost is found." Receive him, with all affection, to your sympathy, your communion, your aid, and your prayers.

When God in righteous judgment was pleased to smite the vine he brought out of Egypt, the prophets were commissioned to declare, that "*yet a remnant should be saved.*"

"*This day has this Scripture been fulfilled in your eyes.*"

When God in holy and awful severity, proceeded farther to cut down this vine to the very stump, and to leave it in a dry ground, yet in judgment he remembered mercy, and the covenant made with Abraham, and Isaac, and Jacob, and left life in the root, and has taught us, that after a lapse of ages, it shall sprout and flourish again, and its branches shall fill the whole earth. The event of this day should rouse us to prayer, that God would hasten this propitious era, and that the time may soon come, when the bleached bones of the house of Israel may be united bone to its bone; and be strung with sinews, and clothed with muscles, and the whole be covered with a fair skin—and when the four winds from heaven may come, and blow on these slain,

that they may live; and that his ministers may be sent to the east, and the west, and the north, and the south; that his sons may be brought from afar, and his daughters from the end of the earth. That the fulness also of the Gentiles may be accomplished; that the bride may be made ready; that the marriage of the Lamb may come; and that the wondrous shout, the mighty hallelujahs of angels and men may be raised, because "*the Lord God omnipotent reigneth,*" "*and the kingdoms are the Lord's,*" and that they have submitted to "*the power of his Christ,*" Amen.

[The congregation seemed deeply interested and affected: At the close of the service a collection amounting to about ninety pounds, was made at Mr. Davis's particular request, in aid of the *Edinburgh Society for promoting Christianity amongst the Jews.*—This Society was formed in June 1818. Its Committee of management have of late directed their attention to the state of the Jews on the continent, particularly in Poland and Germany, where an extensive and promising field of exertion presents itself among the descendants of Israel.]

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. JARRETT,
AT MADRAS.

*To the Secretary of the Committee
of the London Society for pro-
moting Christianity amongst the
Jews.*

My dear Sir,
I now forward to you a few more particulars respecting that interesting race of men in India, to whom I alluded in my com-

munication of Sept. 30, 1818. I then stated, we were waiting for farther intelligence, which we had some prospects of receiving from different quarters, this in part has been realized, though our information is still neither so extensive nor minute as we could wish. That the race of Jews under notice, and generally denominated Beni-Israel who reside in India, are part of the long lost ten tribes we have daily more reason to believe; at what period, or from what quarter they came hither, I have not, however, yet been able to ascertain any further than what I stated in my last.

Aaron Massiah, a native of Bagdad, who was recently at Madras, said, that a people whom he denominated Beni-Israel, entirely distinct from the white Jews, actually reside at Bombay. They live by themselves, outside of the town, in a place called Bareallu. They are generally employed as Sepoys. They have a synagogue of their own, and a chief among them, who is a Soubadar in the army, and settles all their disputes. The number of houses of these Beni-Israel he said, might be about 300, whilst there are probably not more than ten families of white Jews who reside in the town itself. Rabbi Benjamin, who came lately from Cabul where he had long resided, and likewise recently at Madras, mentioned the fact, that whilst he was at Poonah, on his way hither, some of

those Beni-Israel came to him to have their fowls killed: he had also been at Bombay, and had seen those spoken of by Aaron Massiah, from all which, we may gather, that a large portion of the descendants of the ancient people of God, now fill up the ranks of our Indian army. In addition to the above, a friend, lately on the Poonah station, wrote me, that about 5000 Jews reside in the Concan, 2,700 in Bombay, and many thousands all along the coast from Bombay to Cochin, and that they recognize three distinct classes among themselves. This again agrees with my description of the White Jews, Black Jews, (mixed multitude) and Beni-Israel, or ten tribes. Upon the whole, I think we have so far good grounds for concluding, that there are in India actually a race of men entirely distinct from the White Jews, and from those termed Black Jews described in my last, and who are, I find, distinguished by the White as well as Black Jews by the term Beni-Israel, and considered by them as being descendants of the long lost ten tribes, and though generally more dark than the Black Jews, are stated to be of the same origin with the White Jews. The friend referred to above, kindly promised to collect all the information he could, which I have the expectation of being able soon to transmit to you.

With regard to my occupations since I wrote to you, I may mention that the books

and publications you sent me together with the Gospel and address printed here, have now mostly been put into circulation; the greatest part of them were kindly transmitted by the Corresponding Committee of the Church Missionary Society to Cochin and Bombay, to be distributed by the Missionaries. Four Jews, natives of Bagdad, whilst lately at Madras, each received copies which they seemed very desirous to obtain. Three copies have been given to Jews, natives of Cochin, one to a native of Bussorah, and one to Rabbi Benjamin of Cabul. I have for some time been engaged in reprinting the excellent Hebrew Catechism of Tremellius, which is nearly finished, and seems very suitable to follow the Gospel and address.

In my last I specified the number of Jews supposed to reside at different places in Syria. In addition to those formerly given, Aaron Mas-siah states from memory, that at Bagdad there are 10,000 houses and 8 synagogues; at Aleppo, 2000 houses, and one very large synagogue; at Damas, or Damascus, 500 houses, one synagogue. Rabbi Benjamin says, at Cabul, there are 50 houses, and one synagogue; at Balk, near Cabul, about 150 houses, and one

synagogue; at Samarcand, one synagogue; at Candahar, one synagogue. That in Persia, at Shiraz, there are 500 houses; at Ispahan, 500 houses; at Lar, 50; at Congo, 30, very poor; at Ghulpaigan, 50, and two synagogues; and at Hamedan, 100 houses, and are all inhabited by White Jews, besides a great many who reside in the interjacent places both of Persia and Tartary. Our prospects for an extensive diffusion of Hebrew works in Asia, you will perceive, are very flattering. May the God of Abraham, Isaac, and Jacob, speedily gather their scattered descendants into the fold of him who is the true Shepherd of the long lost sheep of the house of Israel.

I am, &c.

T. JARRETT.

Madras, Aug. 31, 1819.

P. S. I am happy to add, that Mr. Michael Sargon has expressed an earnest desire to be employed as a Missionary to propagate that faith among his brethren at Cochin and elsewhere, which he has recently embraced, and that he expects in three or four years' time to make himself competent to the holy labour, should any of the Societies at home be inclined to commission him.

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Shrewsbury do. by Rev. J. Langley	12	19	0
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Do. by Rev. W. Nicholls	1	1	0

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Dean, Mr. by Mrs. Generydo.	1	1	0
Banning, W. Esq. Mile End road, by			
Miss Forbes.....do.	1	1	0
Miles, Missdo.	0	5	0
M. S.do.	0	2	6
Stevens, Mrs. H.do.	1	1	0
Penrole, Misses, by Miss Trevenen, do.	2	2	0
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Do. do.do.	1	1	0
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Quarterly Subscription	31	11	6
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amount to be applied to this Fund.....			
Exeter Ladies' Society, by Miss E. F. Woolcombe, <i>Girls' School</i>	17	13	5
Hans Town do. by Miss Malpas, 1 Quarter to Lady-day, 1820.			
<i>Girls' School</i>	3	0	4
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Ipswich do. by Rev. J. T. Nottidge.....	0	10	6
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